

Rough: Return to
Susan McGee

M1300 Mon Group II N.Y. 11/20/67

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Must Remain in
Transcription Room

MR. NYLAND: It takes a little while then. Go ahead. Now you have to press it down. You have to press down the "Record."

_____: There's no light yet.

MR. NYLAND: It takes a little while before it heats up.

_____: ... not electrical.

_____: I see.

MR. NYLAND: Could we turn this light on, Tom? It is connected?

All right? I have to see some of those faces, after all. Wait till I have a platform.

Who's new tonight? Uh. Can you hear me? Because we're going to talk about Work, something new, huh? Not a lecture like last week. Questions and answers. So, who has a question? You know, about Work. Ya, I only see a hand.

_____: I find that (inaudible)

MR. NYLAND: Is your voice very soft?

_____: Normally, yes.

MR. NYLAND: Normally. You have to sit closer then. You are new tonight?

_____: No.

MR. NYLAND: Didn't we talk about such a thing before?

_____: (inaudible)

MR. NYLAND: What's the trouble with the voice?

_____: (inaudible)

MR. NYLAND: But if you just use your voice and say, "One, two, three, four," can you hear it?

_____: Yes.

MR. NYLAND: Is it difficult when you talk?

_____: It's only involved with what I'm thinking.

MR. NYLAND: Ya, but you hear it only, and then you become aware of somebody talking or saying certain words.

_____: (inaudible)

MR. NYLAND: Ya, who else? You know, if it results in an awareness of your existence, that's all there is to it. Try it, to see if you can be aware of somebody talking. You just say, "O-o-o-one, Two-o-o." Something takes place; you hear it and something is producing it. And that something is a throat belonging to somebody. And you become aware of somebody using the voice in order to make a little noise. Ya? Can you try it?

_____: Yes.

MR. NYLAND: Use your voice in a different way from usual.

_____: You mean louder or ...

MR. NYLAND: Whatever it is, slower, emphasizing, so that there is something a little different that calls your attention to the fact that a voice is talking, so it is not ordinary mechanicality. All right? Ya.

#2 _____: Mr. Nyland, what can I do when I've had my feelings hurt really badly like (?when it really stays?), how can I Work at a moment like that?

MR. NYLAND: You can't.

#2 _____: I just have to suffer it?

MR. NYLAND: I'm afraid so. If you could be awake before that happens, maybe you can prevent your feelings being hurt. That is, if something happens that I would like to become impartial/^{to} then, of course, whatever happens to it doesn't concern me. But when I'm in the midst of it and then happen to think about Work, it's too late. If I know that something might hurt me, then I can make an attempt

to be as free from myself as I can, and I call it simply "impartiality," because I should not have any particular feeling about that what I become aware of. But, you see, when you say it's hurt, already your ordinary mind is functioning. And when the hurt is a great deal, much energy goes there and there is very little, unless you happen to think about "Now it would be very nice if I could Work;" and then the purpose of Work is to do away with your feelings which are hurt...which is the wrong attitude. I never want to wake up in order to undo something that is disagreeable. I want to wake up for the sake of being awake. When I am in an awakened state or in a state of awareness or a state of a different kind of consciousness, then I will find out if that what is now being hurt - my body or my feelings - still could exist in the condition of being awake. It's still problematical because being awake may be that I am just a little bit awake and not very much. But still this "it", this body is still subject to ordinary affairs of ordinary life in which I must include my feelings being hurt. That may take quite some time before you get to the point that you really are immune.

But, you see, what is an immunity? In this case, it simply means that that what is now being hurt, as a feeling of myself, of my body, of my personality, is now under observation of something that becomes impartial the more it can function. So it is not that I try to eliminate the hurt feeling directly. I try to put something next to it in the presence of which this hurt feeling has no meaning at all. If I placed the accent of my wish to live on something that is functioning objectively, then that what is now ordinary life and functioning in an unconscious way is under the influence of something else, and because of that, the hurt feeling is, in the first place, not as intense, and after a little while it might even completely disappear. Do you understand that?

#2 _____: Thank you.

MR. NYLAND: Let's say it this way: If there are clouds in the sky, it simply means that the air is not warm enough to carry that what is moisture. But when the atmosphere warms up, then the clouds disappear. When I am under the influence

of consciousness, that what is my personality is in a different condition than when it is simply under the influence of an unconscious state. And I can compare my conscious state with the difference, so that then, that what is hurt can be carried by the personality without forming clouds. Do you understand the metaphor?

#2 : Yes.

MR. NYLAND: Because I start mixing them up, the two, you see? But the principle I think you can understand what is meant. In the presence of light, darkness will not exist. If feeling hurt or being hurt with the personality is a form of darkness where I would wish light to exist, then under the influence of a sort of light, that what I now call darkness must disappear. This is a law. If snow exists in the sun for a little while, after some time the snow must melt. Because in the presence of the sun, when it is strong enough and warm enough, snow cannot exist. Conditions of the physical body in an unconscious state will be affected by the presence of something that is consciousness. And under the influence of consciousness, unconscious states gradually will disappear. It may take a long time before it takes place, but that is the idea. So I have to catch it first before it becomes too unconscious; then it will already start to do damage. When there is something then present to me as the little "I", when it can continue to exist, then the hurt feeling will not get hold of my personality. All these are different ways of saying the same thing. Ya?

#2 : Thank you.

MR. NYLAND: Ya? Let's hope it will help. But things go so quick, you know. Ya?

#3 : I have another question, about

MR. NYLAND: A little louder. These mikes are marvellous, but...

#3 : I've had trouble keeping appointments

MR. NYLAND: Keeping what?

#3 : Appointments. (inaudible)

MR. NYLAND: Well, what is the question? How can I wake up to my appointment, so that I will be on time?

#3 _____: Yes.

MR. NYLAND: The answer is: Wake up so that you will be on time. Not keeping appointments is an unconscious state in ordinary life. It has nothing to do with being awake. And God doesn't care for me to keep an appointment; when he is timeless, he wouldn't even know when the appointment will be. You see, don't mix the things up. Either I am unconscious and I cannot keep appointments, or I'm conscious and then I have no interest in appointments. If I want to find out certain things in ordinary life, I apply ordinary life methods. If the appointment is not very nice for me and I want to postpone it, I probably will not be on time. But if it^{is} an appointment with my uncle who's going to give me ten thousand dollars, I'm sure I would be on time, even ahead of time. It depends entirely how much interest you want to place on the appointment. And if you make your mind up that you're going to keep the next appointment which you're going to make, come hell or high water, you will be there, if you have a strong enough will and if that will comes from (?your character?). If it becomes a matter of principle with you that you are going to keep appointments because that belongs to the development of a man which you would like to become, you will keep your appointment. It's really as simple as that?

#3 _____: It's something I can struggle with.

MR. NYLAND: Oh, I am sure you can. If you're late all the time, certainly you can struggle with it.

#3 _____: I'm not late all the time.

MR. NYLAND: Well, find out when you're not late, and find out then why you are not late for that appointment. Purely as a matter of interest. But you can make yourself have interest for certain things, even if it doesn't exist. You can do as if you are interested. There are many different ways of imagining it. You know, the appointment is at ten o'clock and you know where you have to be before

you are going there, you imagine that you are there already. In your mind you see yourself opening the door at ten o'clock at the room or the office of the person you have an appointment with. If you live with this as an idea that is going to come, I'm sure it will help you to actually keep the appointment at the proper time. But there must be something on the other side of you that you feel guilty when you don't keep. If you just let it go and say, "It is too bad." Of course, you are kind of a weak person. You know what I mean. A weak person means he is not strong as yet, and if he wishes to grow and he is in normal health, he will be able to get stronger and stronger and even keep appointments that are now impossible to him, he will keep them after a little while. The answer is, "Grow up." But Work won't help them. As I say, it has nothing to do with appointments. Do you understand it?

#3 _____: Yes.

MR. NYLAND: Yes? If you have an appointment with yourself, that's different. Then I'm sure you would have to be late. All right?

Yes.

#4 _____: While you were away, Mr. Nyland, there was quite a bit of talk about observation and what not, and there have been...

MR. NYLAND: And "what not"?

#4 _____: Well, there were other things that were talked about as well.

MR. NYLAND: As for instance?

#4 _____: Well, there was...we talked...there was a time when we talked about observation...

MR. NYLAND: And what not.

#4 _____: It was observation. But there were some people mentioned that they had difficulty in trying to observe themselves, I for one; and there were, say, suggestions made by various members, older members. One of the suggestions was that you could try to, say, plan to observe yourself at certain times. You

could perhaps contrive an observation for yourself by, one of the fellows said by switching your wallet and then you go for your wallet, it's not there, and you have to realize that you should wake up to that; and various other techniques. But I find that in trying to do this, it's successful, say, once - very successful once. The second time it becomes less spectacular, say, as a means to calling attention to myself. And after awhile it becomes rather mechanical. Even though I put my watch on the other hand, I realize beforehand, when I want to know what time it is, that it's not on that hand and it's on the other so therefore it's of no benefit.

MR. NYLAND: Is it really of no benefit? If you really want to wake up? The fact that it is already a habit, that you notice it, wouldn't that be helpful?

#4 _____: Yes, uh...

MR. NYLAND: Don't have missed the point that the reason for having these little reminders is only for the sake of wanting to wake, to be awake or to be aware. If that wish is there, almost anything can help you; but if anything can help you, there has to be a wish. If the wish isn't there, it's finished. All these little things, you know, are donkey bridges. They just are little instruments to call to your attention, like a little alarm clock that says, "Now you ought to get up." It doesn't mean you will get up, unless there is a wish. Don't rely too much on these little things that remind you. There first has to be a wish, and that you have to be quite sure about, why you want to wish. So if observation is difficult, why do you want to observe? Why bother with all this nonsense. Is a person just as happy not to be as much awake, or a little bit awake, or perhaps quite unconscious, oblivious to the rest of the world, as it were. Why do you want to work?

#4 _____: You're asking me the question?

MR. NYLAND: M-hm.

#4 _____: I want to work because I find that the condition that I'm in when I'm

not Working is rather undesirable...

MR. NYLAND: Yes. And that is the statement you make every time. Instead of observing and wanting to observe, you keep on saying to yourself, "I am this and I am that and the conditions under which I am is not right and not becoming and I am this and that kind of a person who wants now to wake up." This is the first statement. And then you say, "Now, in order to wake up, I have to observe myself." So before you go into the little alarm clock or whatever it may be or at ten o'clock try to observe or to change the watch from one wrist to another or have a hole in your pocket and so forth, whatever it may be, you first make clear that you want to Work. You see what I mean? I put something inbetween. It's ten o'clock. I've made up my mind that at ten o'clock I want to observe myself, wherever I am, and now it's ten o'clock and I am reminded; and now, what do I do? I ask myself do I want to Work. I don't go over into observation which doesn't mean very much than only perhaps once. And ten o'clock comes every day. If once I had the desire that I want to Work and I'm very honest about that, then it doesn't matter who reminds me or what reminds me. I'm very glad for anything that might happen. And even the thought that I ought to have the watch on the left wrist or the right wrist is already enough for me to fulfill my wish to wake up.

Observation is only a steppingstone. It's a little bit of a means. It's on the road going from an unconscious to a conscious state. My aim is consciousness; it is not observation. Observation is only a little method. The real aim is that I become somebody I call conscious who has a definite way of thinking in a certain definite way, free from all the different interferences which it has.

Have you not pictured yourself as a conscious man?

#4 _____: At various times I have attempted to.

MR. NYLAND: Yes. And that kind of a picture you can reproduce. You find yourself in ordinary life in a situation and you don't know until you happen

to think about it. At the same time you think, for yourself, "How would I be I were conscious? How would I act? How would I think and how would I feel?" In other words, "What would I do in a situation like that if I were conscious?" You know, all of a sudden the picture changes, because naturally you have seen yourself the way you were and maybe you disliked it, and it might give you enough reason to say, "I hope it will never happen again because that - the way I behave - I don't like. Not for myself, it's not right." And I say, "That way of my behavior is not becoming to a man as I imagine myself to be or wish to be." Work, you know, means that I have for myself a complete picture really of what I am and the reason that I don't like everything that I am and that I have an aim of becoming something or somebody who is more palatable, with whom I could live more, or rather, of which I could be proud perhaps, or that it enables me to be in that kind of a state where I would have more wisdom or more knowledge of knowing what really to do. And all these things come up simply because of a little alarm clock. But it translates itself in a real desire to do something about myself. And when that desire is there, it means simply the conversion of that energy into the wish to observe. You understand that?

You understand that? It is not so cut-and-dried. It does not say, "Now observe." Why? Because as soon as that little bit of an impetus of wanting to observe is gone, everything else is gone. But if there's a real wish which starts, you might almost say, tinkling in me, a real that I become engaged as if I really am emotionally involved in the wish for something that I really want and that is of value to me, if something I say, "Yes, I wish it with all my heart! How will I get out of this state I dislike or I know what I am into a state that is not only more agreeable but really belongs to me as a grown-up man, how can I now change myself?" And even if you keep on thinking for a little while and thinking and feeling and really wishing, and then at a certain time said, "This is now an accumulation of the thought and of feeling in order

to wake up. Now, I make an attempt to wake up."

You see what I mean? It's partly intensifying and it's partly adding a perspective. It's placing myself in life, and I see where I am. I see what I am. I see how I react to the outside world in an unconscious and reflect manner or whatever it may be as a reaction. And I see this and I know it because my mind registers, and I don't like it. I've said something I shouldn't have said, and I know it, because I'm no fool. I've said something too harshly with my voice, too sharp. Or maybe I had an expression on my face towards something or somebody of disdain or a little hate or perhaps a little smirk - whatever it may be; and under the condition it was not justified. And I know this, I remember this of myself and I must say I don't like it, because it has to be motivated for some reason or another that I want to become different from what I have been. And I can say, "Yes, here I am again, like an unconscious creature, simply reacting the way it always has been; and I don't want that now any longer." Then, with that kind of a statement, something else takes place it me and says, "All right. I don't want that. Now, I wake up."

All right?

#4 _____: Yes, sir.

MR. NYLAND: With tasks, with things that you do a little differently, it always becomes monotonous and habitual. One always has to be very clever in a task never to let it last too long and always have enough common sense to change it, if you still want to use the task. Otherwise, you don't use the task and that is again breaking of a habit when the habit has become habitual, when the task has become habitual. So I go off and on. I do it one day and fine; next day I don't. But maybe the fact I don't do it also reminds me that under ordinary conditions with the task I would have done it. At the same time not doing it reminds me of the purpose of the task, that I want to wake up. So I wake up. I don't wait for the task ...

#4 _____: You wake up in the meantime. Right, yeah.

MR. NYLAND: Exactly. If that is my aim, I don't care about the task. The task is only a means to a particular end. The end is the state of being conscious or at least being an awakened man or a man who could be aware if he has to be. All right?

#4 _____: I understand.

MR. NYLAND: Good.

Ya, in the back. Who? Stand up for a moment. Ya, okay.

#5 _____: (inaudible)

MR. NYLAND: You know, it's very difficult with this acoustic ceiling. I... there is no... You have to talk straight to me and then maybe I can hear it.

#5 _____: (inaudible)

MR. NYLAND: Are you clear about Work - what is meant?

#5 _____: (inaudible)

MR. NYLAND: You knew? More or less knew. The principle of Work is to develop something that can become objective to yourself. And in order to develop this you have to give it the best chance you possibly can. It is not a new way of thinking. (I can't see your face. Stand up if you will.) It is not a new way of thinking. It is a mental process and it is fed by my wish which is a different kind of an emotional process. And what I want to do is to develop the dexterity so that when I say to myself, "I want to be awake or aware leading to awakesness," that I then know how and what is required on my part so that I don't have to study any more how to build a telescope, but the telescope is there and I can look through it and actually get some pictures of myself. So whenever there is this kind of a desire and it's still in its infancy, try to convert it into the ability to be awake and to know what I have to do. I apply it to very simple conditions, because I don't want to be diverted whenever I say "observation." Observation means that I become aware of something, but awareness implies that

I have to have this observation without any partiality on my part - that it is like a cold fact, and that I can only reach any real impartiality when I am conscious of the moment when the activity takes place and that that activity is then registered at that moment. I have said sometimes that observation is all right, a hundred percent observation will get me one percent of impartiality, and a hundred percent of impartiality will get me one percent of simultaneity, and a hundred percent of simultaneity will actually make me a conscious man. But because the world is rather difficult, because I want to have this little "I" develop in the midst of an unconscious state, in the midst of my mind which keeps on thinking, in the midst of that what is now feeling in me, and of course with the body which is practically all the time mechanically behaving, the little "I" has a hard time actually to exist. And let alone that I may have enough wish and enough food in order to feed it, it does not guarantee that it can stay in existence for any length of time. So then I make it much more difficult for the little "I" to exist when the object that it has to observe is completely chaotic and is one hundred percent partial and a hundred percent in memory or in anticipation and never simultaneous, then I put on the little "I" a tremendously difficult task. So when I wish to wake up I start by trying to make it something that becomes objective to me and when I say "me" I mean my personality in its simplest form, that it might have...that it still can behave but does not require very much energy for the existence of itself. In that state, if I am reducing that what is now my body to a very simple state by means of relaxation, that I try to empty, as it were, my feeling center and I empty my mind from all the extraneous thoughts that are no particular use. Then I get a body that is three-centered but at a very low level of existence. And/^{I have} thought, then, that it might be easier for the little "I" to observe the fact of that body existing without describing anyway how it is or what it is, only that it is, that it exists. And each time

that I am successful, the little "I" has one more inch to grow.

Do you understand Work? Don't apply it in different conditions. Apply it when you get up in the morning. Apply it when nobody is around and you set in a chair, and you get up, you want to be awake or aware of your body making a movement. You see, your question, I think, is much too difficult because you try to wake up in almost impossible conditions. No little "I" can stand in that, can stand it. It is not even at home. It cannot even start to function. It's already killed before the thought can be actualized. You understand that? Try it in very simple things, very simple, not in your professional life, not even with other people when they are around, friends or no friends, not when you are emotionally involved, not when you have to think too much, not when business around you is much too difficult so that you have to pay attention to save your life when you cross the street - it is no use. When you sit in front of a platter or a plate with food and you cut your meat and you use a fork and you lift your arm up to your mouth in order to eat and you chew and you chew, there is your body acting, and something can be present to that activity, and that's all. Wait, it will come, later and later, when the little "I" starts to grow, then, of course, you can expect it to be better, in better shape, and that it has then an ability which it does not lose so easily. But the beginning is so difficult, because there is practically nothing to start with. All right?

Ya. Get up. Ya.

#6 _____: When you first attempt to remember yourself, should you have a different sensation going through your body, like if you're doing something and then all of a sudden you realize you're not remembering yourself and you have this jolt?

MR. NYLAND: Well, the question is, have you ever had a moment in which you were more aware or what you can call consciousness of a certain kind, it does have a taste. That is, there is something that one really becomes aware of an existence as if there is an observing eye. That is the result you have (?) experienced

which is of a different kind and cannot really be compared to any kind of an unconscious existence. What we call an accidental awakening for which you have no particular credit because it happens to come and it is accidental, it is a moment in which you know that you exist. There is no question about that experience of knowing it. At the same time, it doesn't last very long, and therefore any kind of a consideration of that state and how it came about, of course, has to be in your memory. But it is very vivid, in your memory, and it has struck something without the aid of your thought and the aid of your feeling. It was a registration in yourself in which you had a definite knowledge of existing without reaching that knowledge by means of either intuition or your ordinary mental process.

#6: But you would remember?

MR. NYLAND: You would remember it because it's a moment you will not forget

#6: But you're not really remembering yourself through your (?)

MR. NYLAND: No. The question of memory doesn't come in there because remembering is a very funny word for it. It is a state of awareness in which I know that I exist which gives me knowledge; and it is a way of reaching knowledge different from an ordinary mental process of a logical thinking of adding two and two together and then coming to a conclusion. The fact of awareness is a knowledge which reaches me in a different way from mental processes and in a different way from intuitive processes. It is almost like a flash of lightning which gives me light at the moment without even touching me. And this is really, if you want to describe the state of being aware, that I at that time experience as if I am in light, and also at times as if I am really lighted. Sometimes one says it is as if there is a state in which I experience freedom. Something in me is freer than what it was before, or something is now in existence which did not exist before. In any event, it is a sense of a registration of myself free from my thoughts and feelings, and only the knowledge -and this time based on an experience of myself - that I happen to be.

Now, whatever this taste is, whatever afterwards the realization is of the taste as if you have that as an experience which perhaps you cannot describe but

nevertheless you knew that it existed,/^{dependent} entirely on the intensity of that, you will not forget it even if it was accidental or if you have intentionally tried to make it.

For instance, you sit by yourself and you are at that moment, you might say, alert. That is, you are alive enough to know with your ordinary mind that you are sitting in a chair and that you have a body which sits in this chair. But there is a moment in which you say, "I wish to be awake," and that then another kind of functioning takes place which gives you the same knowledge but in a much clearer way because when it is actually an awareness it is free from any kind of a thought or a description or any kind of a feeling about yourself. No one can give you this, and no description will help you, than only a little indication of the direction in which you should work. No one can experience it but you.

Some time ago I compared that a person comes into a bathroom and someone else is taking a bath. The person who comes in does not experience what it is to take a bath, but he knows with his mind that someone perhaps like him is taking a bath. Only the person who takes the bath knows it, and knows it by experience. This is the difference. I know with my own mind that I can exist, but when I become aware there is something in me that is entirely free from any kind of an observation of anything else of myself regarding myself; and I have excluded all memory and all feeling about myself and that what remains is the experience of existing in a bathtub. The stranger who comes in, if it is a stranger, is my mind looking at myself and knowing in memory or knowing as a fact that it observes, but with partiality, that somebody is taking a bath. But I sit in the bathtub. I know well enough that something, this body, is taking a bath.

#6 _____: When you try to remember yourself, should you focus more on your movement or on your body, or more on, let's say,...

MR. NYLAND: No. No. It is as if there is a part of myself that starts to function in a different way from my ordinary mind. It is quite definitely, I would say, "as if" an "I" exists. Sometimes I say it is as if it exists outside of me, as if

something else is present to me, and I only use that kind of a phraseology in order to indicate that something that is outside of me has more chance to be objective than something that is part of me. But in reality I know that that what I call now the little "I" must be part of myself, otherwise I have no need of creating something as outside of me which belongs to me which wants to observe me. I have no right and I have no, no particular means of controlling the atmosphere of myself. So I cannot project something outside as coming from me to the outside world and then say, "Go ahead and observe." But I can function as if it exists, and with this "as if" existence, and giving it constantly more and more food so that it can be fed in the proper way, that after some time the "as if" goes over into the reality of an existence of something that is now functioning. That is a common kind of a process. I can imagine that my mind has different sections which are all functioning in different ways, and of course they do because certain sections of the brain have as tasks for themselves to formulate or to ponder or to have a relation with my feeling or whatever it may be that my mind is doing as mental function: memory, hallucination, that what is anticipation of the future, creative thought, all kind of things take place in my unconscious brain, and all I've tried to do is to have something appear in my brain which now becomes conscious, that is, in the real sense becomes in the reception of an apparatus or some kind of a which functions regarding me as an objective entity recording facts about myself. So, to what extent that particular existence as the little "I" in my brain becomes noticeable by me, you see, it is the same as saying that I know and I am looking with my eyes at an object and at the same time I think about the blue moon. I know that they are two processes that go on in my mind, and that at times in an unconscious state there may be several processes of a mental kind that go on all at the same time. All I have to do is to add to the processes of a mental kind one process that I call an "objective process," in which there is a recording of the facts about myself and that kind of mental process I call an

"awareness" when it is extended over some kind; when it is continued, I call it "a state of being awake."

Now I think that whenever a process takes place in the mind, that in an ordinary sense, unconsciously, I will know that it exists. For instance, if I formulate and I try to think, I try to find a word. I frown my forehead, there are many lines on it and I concentrate more and more, trying to remember the name of so-and-so, and I have forgotten. I know that a mental process is taking place in the front of my head. There is no doubt about it. It is not that I am sufficiently aware, but I am sufficiently awake to the fact that that exists. In other words, when the mind is functioning, I know that certain parts are alive and that there are living cells in my mind unconsciously which are fulfilling certain functions. Now, if I can locate a certain section of my brain where this objective faculty could be located, I also could become aware of the fact that activity of that kind is going on. And after quite some time of trying to observe, trying to become aware, trying to become conscious, there are sections in the brain that seem to be more active than before; and in that sense you might say I would get a very definite proof that a mental something is taking place in me. And that will be then an equivalent of a taste which I would have in my mouth when it is a physical sensation.

(end of side one)

The question of awareness when I have more and more an experience of being light, as if being freer, simply means that at such a time I live in a state where I know that I'm not as much bound as before; and that kind of experience can happen as a result of being awake. The state of lightness, the state of being as if one walks on air, as if one is lifted up. It can, of course, happen in an unconscious state also, and it is quite possible that because of certain breathing or certain ways by which your thoughts can take place and it gives me anticipation that I then have much more freedom from myself, from the ordinary affairs of life.

And even it might help, help, be helpful for me to become forgetful about the things that otherwise might worry me. So I am not saying that the state of being lighter, that is, less dense, or it can come because of a result of awakening. It can come in ordinary unconscious states. But when it comes as a result of awakening, I know what the cause. I know that it is because I have tried to become more impartial, and because of that, my mind for once is much freer to function in the proper way. You understand how it is?

#6 _____: Not all of it.

MR. NYLAND: Ya, but some. Ya? A little bit you understand, I hope. All right. Ya.

? #7 _____: I have recently used the technique of a little voice (to sort of direct me ?) in some of my essence, and I'd like to know how to make this voice stronger.

MR. NYLAND: I don't think you can make it stronger, than only if you are sensitive to that kind of an influence. You can make it stronger, but not the voice itself, but the effects on you, by not putting as many obstacles in the way. The simpler you can become, the more you are willing to be led, the more you are hoping to try to listen, the more you will receive. It is not a matter of making the voice stronger. It's a matter of you making less obstructions.

#7 _____: What about doing it more often?

MR. NYLAND: You cannot do that, because you are not in control of that. At most what you can do is to become more open, and then you might say "I hope that it will be possible for one" if there is that kind of a guiding spirit or a voice that actually responds in you some value. You see, whatever it may be, like an effect of different spirits of the spiritual world, or the effect of that what I consider like a godlike quality within myself which could give me a guide to my conscience, in any event, it is something that is stimulated by the outside world and the world outside of this world, most likely, when it affects my conscience in a certain way, or it is like a voice which is not natural. Then in that kind

of a case, all I wish to become is a willing instrument to receive such kind of energy. But you cannot dictate that it has to come. All you can do is to be more open; then you hope that it will come. You see the difference?

#7: But I somehow feel that there's some way to exercise it.

MR. NYLAND: Yes, one exercise is only what I am saying, that is, to make yourself more open. And you can help that by means of relaxation of the three centers of yourself. But the rest is not up to you. If it is actually a voice that could speak through you, you have to become a willing instrument first. And at the present time, that what is the instrument is completely under control of the ordinary manifestation of the Earth. If you can reduce all of that to practically nothing and still remain in existence, then I would say you are a good tool that then can be sharpened in its spiritual sense. Does that answer?

#7: Some of what I wanted ...

MR. NYLAND: All right. All right. Ya.

#8: In relation to this last question, how does this relate to Work?

MR. NYLAND: It doesn't really relate. That is, there is, of course, a relation that one can make. One can also say that if I am more in an awakened state and then I am looser as far as the centers are concerned. So there is more possibility of each of the centers receiving influences from the outside which then can be digested. But, you see, that is a long way off, because so far, I would be very grateful for any kind of wish that I have which might create an "I" or an "as if I", and that then, by constantly having this wish, that the little "I" grows enough so that then this little "I" will want to receive any form of energy from the outside world. If I can believe in the existence of something outside of this Earth, outside of mankind, outside of myself, if I can believe, I perhaps partly will know by experience that certain forces exist, sometimes influences or at least a certain effect on me, that there it is a question; how much do I have to digest it? Because if I am not the kind of an instrument that is open enough, the forces may exist outside of me without my knowledge. You see what I mean, how necessary it is

for oneself first to become sufficiently porous. Regarding... Yes?

#8 _____: What was that word, "sufficiently"

MR. NYLAND: Porous. Open. If I am porous, that what is outside can penetrate. If I am lighter, more can penetrate because I am less dense. If I am more in equilibrium to certain vibrations of a higher kind, then I can/vibrate in a ^{start (?)} relation to such vibrations. But if I/^{am}coarse, the higher vibrations have absolutely no effect on me. It's a question of changing of one's own density. This relates, of course, to being lighter or being able even to fly or to become less dense than on Earth. But you see, these are/^{all}questions that only will come into prominence when the little "I" is sufficiently grown up to warrant even the wish for the little "I" to be affected by outside conditions. There is a great deal at first that has to be done within. First, a loosening up process. In the second place, such what is one's real life within oneself, to dare at certain times to expose it to influences from outside. And in the third place, that what is already in one as life, that it becomes more alive than the totality of myself. And those are different processes, and they have to do, of course, with Work; but only when I am in that way extrasensory perceptive I will be able to receive vibration rates in the form of spiritual life which now exist. but I cannot take them because I am not open enough to them. Regarding this, you see, my personality is color-blind. It does not deny the existence of color, only my instrument is no good. If it's a question of certain forms of energy existing partly the spiritual kind which, you might say, are collected somewhere outside the atmosphere in space. And, of course, there are exercises of that kind which, without any question, can be extremely beneficial, as if the imagination or that what is taking place in all people having religion, they who belong to certain definite forms of religion of which, as you know, there are four main forms of which Christianity, let's say, is one, Islam is another, Tibetan is another, Buddhism is another. Whatever it is - and under Christianity I also

include Judaism, that is, Hebrew. When people in life on Earth have lived religiously to the best of their knowledge, to the best of their conscience, and to the best of their feeling, solar plexus or heart, certain things were collected during that period by them, and they became a storehouse of spiritual values. When they die, they/ ^{remained} ^{the} because/spiritual values were not subject to the laws of destruction of the Earth, and they didn't die when the physical body died. They/ ^{remained} .. in existence and connected with each other and collected, as it were, as a totality of such spiritual values expressed in the terminology both of the dogma and the doctrine of Christianity or Buddhism - whatever it may be. And there they are collected together, as if they form a cloud, way off into space, of a certain kind and a certain quantity and a certain quality. And it is possible for a man, if he understands enough about what is meant by such religions, to establish a contact between that what is, in a religious sense, in existence and could touch him, sending influences to him if he were able to digest them.

He can; there are methods of doing it. But I'm only saying it is a long time before even the instrument is sufficiently equipped or sufficiently sensitive to receive them. If you imagine the brain as it is functioning now, it's a rather coarse kind of an affair. It is very lovely and beautiful, and sometimes quite incomprehensible, of how the sense organs relate and make images which are then stored away in memory and whatever electronic ideas there might be in the brain, the brain, nevertheless, is still rather coarse. It is good for Earth, and it is functioning extremely well for Earth; but when it comes to the concept of spiritual value, the brain doesn't help much. It is, I say, too coarse, because it just is too rude, too crude. It is not sensitive enough. It is trying to

7x (pick the one ?) with a tile (?), with a ram (?), which is much too coarse. You need very fine centers. The mind as a man has it is vibrating according to a simple rate, but it is much too crude compared to that what is needed for the extreme fine, fine vibrations which represent spiritual values. The heart is a little better than the solar plexus. The solar plexus takes place

and takes care of ordinary feelings for the ordinary body and it is quite good in its functioning. But the heart is not as yet equipped enough to really store away and use the emotional value of the existence of God and the wish to be united or devotion in the real sense of the word. The extreme need that there might be for any emotional person to wish to be united with God and to sacrifice himself is a kind of an emotional state which is subject to very high rates of vibration. If you know anything about tones of music, I am talking now about overtones. I'm not talking about ordinary fundamental tones. And when you strike a DO it's all right, but that what is that first DO, the second DO, the third DO, the overtones for SI are 16, up above ordinary little SI on the piano. And I cannot hear them because even that my mind and my ear are not sensitive enough, and sometimes sounds exist that a dog can hear and I cannot hear. I am colorblind outside of the ultraviolet rays and outside of the infrared. I cannot even register them, not with my eyes. But I can understand that an eye can develop, and I know that people who are at sea and look constantly to the horizon can see things that I cannot see. They see an approaching ship, but I can't because I'm not trained. It's a matter of training of the brain; gradually the brain can become more sensitive. But even then, in its sensitivity, it will have a limit, because it is limited to the cranium in which it is housed and it cannot go outside of it, than only for a very, very short distance the same way as that what is the atmosphere of man can only go a little way outside his skin and no more. But if I can imagine a change of vibration rates which will go, exactly like X-rays, through the cranium and are not hindered at all by any kind of a material force, then I am in the range of understanding rates of vibrations which have dealings with spiritual values. And it is then a question of how to develop one's mind to a state in which you can receive such openly. Do you understand in the direction what I'm saying?

Man has to grow a great deal. What he is at the present time, as I say, good enough for Earth. But man is twofold; he is not only of this Earth.

He has life, and with life he is part of something else. Life on Earth is a very small part of life as a whole, and if I can see life as a possibility of eternity, which of course is a concept I don't understand at all. But when I say that man is both finite and infinity, of course, I use just a couple of words, without having any particular meaning. But only when I say that man can experience a moment of his existence, in which everything which is earthly has dropped away, then I have a flash of an insight at that moment. I call it instantaneous. And the instant means that moment has a relation to something which is timeless. When I get concepts (I know the) experiences of such concepts in something in me which is registering that, and it is not my crude forms of behavior. It is a very few, few cells of myself that are extremely sensitive to that possibility of receiving it. And for that reason I call them "magnetic cells." They are cells of a very special kind which contain life in a very special kind of form of life. They have life which still belongs to God. Although it is within me, it is still a representation of that what is God in me. And my problem is to understand what to do with it whenever I happen to experience the existence of it. Now if that becomes an experience as if it is like a voice speaking, I don't know what to do with it, because I'm not equipped. My body is not equipped. All it does is contain life, and all I can do is to protect life by protecting the form. But the reality of the existence of myself without form, I have absolutely no idea of how to do it.

I hope you think of these concepts. They are very useful. They may not give you immediately answers, but they will give you something of a sense of what is really the perspective of perspective. What is really what links, at a certain time, your eyes perceptive to a corner in the room and then, when you see the lines converging, and that all of a sudden it jumps out towards you and sometimes it recedes. What is it in you that changes? - because the corner of the room does not change. It's your perception. And it is that kind of change of state between a mental state functioning unconsciously and a mental state functioning consciously. Nothing has

changed in the object that is being observed, only I observe in a different way, because I have eliminated partiality and I have brought it back to the moment of existence. And that fact means that I now receive that what I perceive in an unconscious state, converting to a conscious realization of the existence of what is absolute.

As I say, keep on thinking about it. It's very useful.

Other questions of Work? Work is a daily application of these ideas in conditions in which you live, in conditions which you hope are conducive for you, and the wish in yourself that you could really evolve and that you could build or make something which will be more permanent so that you will understand life as it is at the present time better; and that you are not in your judgment affected by different factors which don't belong. If you want to have truth, you have to have truth first (as a statement) , in which there is no feeling or no interpretation. When a truthful fact becomes a fact for you, you wish to use it in your life in a form of manifestation, because then you say, "If I use a truthful fact, my manifestation also becomes truthful." This is only two-thirds of a man, because he has a mind, then, which is truthful, absolutely in that sense really, and his manifestation based on the truthful fact also become truthful. But still he is not a man as yet, because a man has to have a wish, to be able to grow with these attributes of absoluteness into a full-grown man. This will give him his conscience, because when he has that conscience, he will know what the facts are in ordinary life and to what extent he can maintain them regardless of all the interpretations of everybody else or the conditioning or that what is now his surrounding which is a representation of everything subjective by the rest of the world created for the benefit of the rest of the world in their subjective world on Earth. The difficulty in man is always that he has something of a different kind that he would like to try out on Earth as much as he can. He sometimes says, "I know that at times I am in touch with God," and he doesn't mean anything at all until he tests out this kind of a statement in the

presence of someone who believes in the devil. And to what extent is a man affected by such conditions - his good friends and all the different people he has dealings with? And what good does it do to him if he falls overboard to listen and to be affected and to follow sometimes the advice of anyone else who is unconscious in preference to following that what he knows in his heart to be correct. And as a person has to have gradually more and more strength of his character to be able to stand on that what he believes/ⁱⁿand that he knows and that he knows without any question. You see, this property of man in a conscious state is that he has facts which not only his mind will admit to be truthful all throughout, but about which, when he starts to have a wish to grow, his feelings will not object. And that, in that sense, the building up of his conscience is going to be based on absolute facts of his consciousness, and they are already executed by means of his will as a result of the absolute knowledge of his mind. And then he becomes a man because he becomes interested in the fulfillment of what he then would call his particular aim, or that what is the purpose in his life.

So when you profess that you're interested in Work, and you apply now what you know as an A-B-C, actually application of that kind of an alertness to life, an aliveness, into that what you now start to call a process of simply observing, of simply becoming aware of, of knowing the existence without a wish of changing it, to take yourself as you are under any kind of condition, regardless of what the conditions are, regardless of what you are. And the acceptance of these facts that becomes more and more impartial for you, since you have no desire for any kind of a change, you have no feeling about it; that then after some time you will reach the necessity of a registration of such a fact at the moment of its existence. Also that will take a long time before one has a real concept of a moment, because the mind as it is at the present time is absolutely incapable of perceiving. But one can learn, because if the mind can look ahead and consider the future and can, you might say, almost bring it back as if it is the present, and if memory can be considered

in the mind, knowing well enough that it is in the past but that it can be brought back as a recall as if it is the present, as if one is living it at this moment. These two forces come together at a certain point of the present within oneself. And it is that kind of, you might call it, an exercise of that what is going to happen, that what has happened. And you find yourself inbetween the future and the past. You find yourself constantly that time, which is now ahead of you, coming through you, leaving you and becoming past, has left you for one moment in an experience of that what is time. And because it is no longer subject to the future or the past, such a time has become a moment and is endless in one as the experience of timelessness or that what is infinity.

I say this process is something which has to be acquired gradually because the mind is not capable as yet of really understanding what is meant. If it could understand it, I think the mind could be made to function. And the way to understand this is the introduction of a mental faculty in the brain which, when it starts to function in an objective sense, becomes an example for the rest of the mind of how to function. And because of this, this objective part of the brain, when it is sufficiently full-grown, starts to exert an influence on the totality of the brain and the mental functions. And out of that - I have compared it to yeast - it starts to spread, it starts to really disseminate or rather it splits up time and time again. It will grow because of the simple process of dividing the cells of the little "I" and growing, augmenting, and introducing into the rest of the brain a quality of objectivity.

with

This is really the hope for man/wanting to become conscious is that something can start in him as a little point, a lighting point, a point of light only which, when it is properly fanned, will grow out into a fire. Man has within himself a little pilot light, that is, his magnetic center. It is the eternal flame in man. It is the reality in man which will never die because, even if his physical body dies, this little flame unites with the totality of all flame, which is life —

Which is light and which is heat. And that therefore when it is encased in the body of a man, he still has his pilot light. It is God within him, sometimes speaking, sometimes not at all speaking because man is covering even the little pilot light completely, and at times doesn't even know it exists. And the search for life is really the search for that what is life within one. Of course, it's simply a magnetic center, the center of all things in man, the center meaning that what is unchanging, no subject..., not longer any subject to dimensional quality, be that in space or time. For that what man is in reality when he wishes to find it, he has to dig very deep. And sometimes he knows that there is a little flame, because he sees the little light, and sometimes he knows there is a flame, because it gives off some kind of heat. In the beginning it is very vague, and it is a long road and sometimes one has no patience. For Work you have to have patience, but it is interesting to dig into a mind and try to find treasure. If you know there is a treasure, you will continue to go on. If the mind has exploded and there are people in it, you will dig and dig and dig because you know they might be alive. This is the process of trying to find what is within oneself, so that if you do find that there is this little light still in existence, and you say, "Thank God it is there," the means to open it up further, to give it more air, actually to open the little (set cock) so that then you can have a gas flame. That moment in which the pilot light goes over into the flame is a moment of recognition of yourself existing in an objective sense. And for that one moment, it will give you light and heat. That means it gives you insight into the existence of yourself and it gives you an additional wish to want to continue to fulfill your mission of setting life of yourself free.

So, you see, when you Work, you are engaged in a big plan. It is not just a little bit of something that you read in a book. It means much, so much more for really the existence of yourself and to try to understand what is your meaning now, for yourself and your own life, whatever it is in you and whatever it is that you are. Because each person is entitled, as his birthright, to know what is in store for him. And / ^{that} he has to have the belief that if he only can find the road,

the road to Tibet maybe, the fount of wisdom, of wherever there is the center of the universe for the Earth, wherever there is magnetic center, the magnetic pole of the Earth, that I wish to find in order not only to be attracted but to be able to derive from it some kind of forms of energy which are not available on Earth the way it is, not available in my body the way it is and manifestations, but to find that what is really the life-giving force of myself. This is my aim. This is simply "I wish to know." I say, "God help me," because I know it is a task that doesn't belong to me. It is a task, you might say, that happens to be given and to which I will respond when I take the responsibility.

There is always this question of man: does he have to become conscious? And the answer is "No," because thousands and thousands of people on Earth never will want to become conscious and never will be able, although for all if they wish they could, but they never will because of conditions, because of lack of strength, because of lack of desire, because of satisfaction with what they are, because they are no longer question marks in the psychology of life. But when this still is, I say, a thirst which is not as yet quenched by all the lovely little books on esoteric knowledge that you might read, or all the different people you listen to and they'll tell you to go to church on Sunday and who simply feed a little bit in your brain and you're happy because they brain is happy and that, therefore, all of you is happy. And it has not changed you one iota and it has not added one little inch to the total height of yourself. The growth of man is not in his physical worth. The growth is in his emotional possibilities, which are potential, and the growth primarily is in his consciousness which could grow out and fulfill all the overtones of the original D0 of intellect which is the only thing that is struck. This is the terrible thing in man, that he only is striking one note, and all the other overtones that are inherent in that D0 are completely blocked, And the obstacles that are in the way for anyone wishing to wake up is exactly the blocking of the overtones that if a pure sound could be sounded in the life of man as an intellectual something that is a concept of the totality of all things, and that man

is not just as a man on Earth, nothing else but that, but that he belongs to everything existing and that only this little bit of life is a representation of the totality of an absoluteness, then there is a change in man because he knows he doesn't really belong to that what he now manifests, and he can see in others that what also they ought to manifest and which now they unfortunately are limiting because they believe in the form and not/ⁱⁿthe essence. That what man has to learn is "Where is my life and what can I do with it when I discover it? Where is this pilot light? When I see it, how will I turn it on, how can it continue to give me light forever and ever?" This is endless, you know. There is no end, the same way as there is no death in life.

But, you see, you have to Work for it, and you don't really Work enough, because you let me just talk, you let me sit here and develop a few ideas, trying to become a little clearer about what is really involved. And I tell you and I tell you time and time and time again what it is that is the meaning of life for you, not for me, so that you really Work. But you don't as yet, because I don't know how to poke you more in the ribs, to tell you and sometimes to curse you that you don't Work, because you don't wake up to the fact that it is a responsibility for you, whenever you listen to anything that has to do with objectivity. You are under an obligation and you don't fulfill it because your ordinary life just takes over day after day, and every once in awhile you happen to think about a meeting and you say, "Oh, yes, my God. I ought to do something," and then you do it for two or three seconds. And again you forget and you forget and day after day you forget. I am not formulating about your existence. I am only sorry that you don't wake up much more so that the hands would fly up and say: "This is my trouble!" "This is another something that I want to clear up!" "This is my question." "This I want to know." "Why is this so and so." Then we can talk; then I can give you a few answers. But what is it at the present time? I keep on repeating with a little different aspect and a little different way of enlightening or perhaps lighting up certain facets

of the totality of a philosophy or a psychology or a religion. And what is it in your life? This you have to realize. Something is at stake. And you die - you will die. And you're dying already because of your ignorance, because of your inability and your not willing, unwillingness to wake up. I almost say: What is the matter? You growing generation, with life full of possibility ahead of you and trying to become - what? A real man, understanding, so that you actually could love each other in the right way, that you could, if you wished, sacrifice certain things that are^{of} no value whatsoever and that, of course, you will have to leave behind whenever you die. And you believe that then everything will be hunky-dory and go on because you have a little bit of a spiritual existence. And, of course, you won't and whatever there is of spiritual value will still crawl around Earth. That is your future if you don't wake up towards objectivity.

Objectivity will give you freedom. No sermon in a church, no beautiful music, no scientific development and all kind of gadgets, none of that will set you free. The only way to freedom is that you discern, that you discover within yourself that what is really you, and that that you bring to the foreground, and that that you develop; and that with this, you develop a consciousness and a conscience; and that you have to have a will to live and to survive.

I will probably keep on talking and talking. That, you might say, is my fate. And, of course, I will do it, because what else is there? You're blind even to manifestations, because you don't see them, because there is not enough observation power in you to recognize that what is conscious. (But that is ?
7. all in the nature of it,) because that is all the natural condition of Earth. And when I say "Work," I don't say it to those who honestly try. But when I say it to them, it is an encouragement that I hope they will understand more and will have more and more wish to find out and not just be slipshod and superficial and live only a little bit from the periphery. Every once in awhile,

when it happens to come about, they just happen to come to think of it. You have something for yourself when you wake up in the morning - your respect for the possibility of your life on Earth that day and the responsibility which you then have if you pray at such a time, thanking God for your existence that he, whatever it is that he is, allows you your life again to be opened to the opportunities of the day ahead of you in an unconscious existence, and that with that, you have the responsibility of poking yourself in the ribs and creating for you certain difficulties so that with that you say, "This is it. I have to do something about myself. This is my conscience talking to me now, because I hear it." And then I say, "All right. Let me try it, so help me God." If you can pray, pray. If you can talk to yourself, talk to yourself. If you can remember yourself as it used to be when you were still quite young, unspoiled and uninhibited, that is the self you remember with your mind, your ordinary mind, and it creates in you a wish: "Let me be like that in principle. How can I shed all these coats of civilization and culture? How can I penetrate into that what is the reality of myself? How do I dare to continue to dig and dig? I wish; then I can do it."

We are already so late, heh? Everything runs up. The other one also? Ah, no.

Children, good night. I'll see you next week.

Peter: (inaudible)

MR. NYLAND: Yes. We have to have volunteers. Who is good, strong, able man
? who can help carrying piano for (? Wansax 65 ?) down the street on a truck?
Come on. Come on, all you young, grown-up.... Huh? Count them, Peter, and don't let them run away. Peter, is that enough?

Peter: Ya, I think so.

MR. NYLAND: Ya? Everybody joins with Peter. He is the foreman.

Good night, everybody.

(End of tape.)